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NOTES AND QUERIES.

CLOTHED IMAGES. — The following notes on the subject of clothed images may perhaps induce readers of this Journal to contribute further facts towards the elucidation of an interesting branch of primitive ritual.

The custom of *the offering of a garment to an image* may be taken as typical in the presentation of the peplos to Athene in the great Panathenaic festival; but it appears probable that similar rites extend through all stages of culture. Can any instances be brought forward of garments or coverings provided for images or for any sacred object; and especially of the use of such garments at festivals or on special occasions?

As interesting examples of the clothing of images or sacred objects, in most widely separated conditions of culture, I may mention the very primitive clothing of a sacred stone by branches "to keep the god warm" in Samoa (when praying on account of war, drought, famine, or epidemic, the branch *clothes* were carefully renewed);¹ the clothing like a woman of a plantain-tree in the ceremonies that take place at the consecration of an image of the great Hindoo goddess Darga (Pawati);² the draping of images in the skin of sacrificial victims in ancient rites;³ the Mexican feast of Huitzilopochli, where an image made of dough and wood was dressed in the raiment of the idol;⁴ and the great Mexican festival of Tezcatlipoca, on the eve of which the image was dressed in new clothes.⁵ When the divinity is specifically represented by a living person (as in the Hindoo rite of worshipping daughters of a Brahman as forms of a goddess, and offering to them cloth, paint, and ornaments during the ceremony;⁶ and the Mexican rite in which human sacrifices were "adorned with the trappings of the Thaloc gods, for it was said they were the images of these gods"),⁷ garments provided for such persons would, of course, have an interest equal to clothing destined for an image.

Instances of such ritual clothing would be most valuable if occurring in connection with festivals of the birth (or return), marriage, or death of the god. And I should be glad of instances of any kind of covering, from savage paint to temple vestments.

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STONE FLAKES USED FOR GASHING BY WAY OF PENANCE. — With reference to the article of Capt. J. G. Bourke on "Popular Medicine, Customs, and Superstitions of the Rio Grande," No. xxv., May-June, 1894, pp. 119-146, Prof. E. B. Tylor writes that he is informed that in Jemez, Mexico, the people are in the habit of gashing themselves with stone flakes or

¹ *Samoa*, Turner, p. 62.

² Ward's *Hindoos*, 1817, vol. ii. p. 13; ed. 1863, p. 184.

³ See *Religion of the Semites*, by Professor Robertson Smith, p. 415.

⁴ Bancroft, *Native Races of the S. Pacific*, vol. ii. p. 321.

⁵ Bancroft, *Ibid.* vol. ii. p. 318.

⁶ Ward's *Hindoos*, 1817, vol. i. p. 245. 246; ed. 1863, p. 151.

⁷ Bancroft, *Ibid.* vol. iii. p. 342.